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To stress laid on the Christian pessimism regarding 'the world,' Sir Oliver Lodge might reply by quoting a text (which exists) favorable to evolutionary optimism. All that I maintain is that this is not historical Christianity.

T. WHITTAKER.

London, England.

THE TASK OF SOCIAL HYGIENE. By Havelock Ellis. London: Constable & Co., 1912. Pp. xv, 414.

PROBLEMS IN EUGENICS. Papers communicated to the First International Eugenics Congress held at the University of London, July 24 to 30, 1912. London: The Eugenics Education Society, 1912. Pp. xvii, 490.

In order to form a judgment on the present position of Eugenics, it may be well to recall Sir Francis Galton's definition of it (cited by Major Darwin) as "the study of the agencies under social control that may improve or impair the racial qualities of future generations." What then in the main ought this control to be,—predominantly legislative or depending on opinion? To this a perfectly clear answer can be given, partly by inference from the result of a representative eugenics congress, and in part explicitly from Mr. Havelock Ellis' hopeful and interesting work. The answer is that the controlling agency must be in the end opinion, and that that opinion, to be sound, will have to be based on much more knowledge than we at present possess. Many rash conclusions, especially pessimistic ones, can be refuted; but (as several contributors of papers to the congress definitely say) there is little that can at present give guidance. In any case, the papers generally are too inconclusive and mutually contradictory to induce the race to put its destiny straightway under the direction of biological experts.

I have called Mr. Havelock Ellis's book hopeful. Its hopefulness finds expression in the preface. "If it were not the mission of social hygiene to bring a new joy and a new freedom into life, I should not have concerned myself with the writing of this book." His general conception of eugenics brings with it substitution of the ideal of quality for that of quantity. Civilization, he finds, "excludes a high birth rate: there has

never been any exception to that law, nor can we conceive any exceptions, for it is more than a social law; it is a biological law" (p. 323). Thus in the result he coincides with Spencer in asserting a necessary "antagonism between individuation and genesis"; although he recognizes that the agency has been in part deliberate intention. This he would not reject, but organize in view of the social ideal; leaving the decision, however, finally to the knowledge and conscience of the individual. The huge masses desiderated by capitalism and militarism may seem a worthy end to the ecclesiastic, but they do not to the humanist. And life of high quality, in which a low birth rate is compensated by a low death rate, need not fear to be overwhelmed by populations of the opposite type (such as that of Russia),—which, moreover, will themselves change their type in conformity with the biological law of progress.

Among the varied discussions in the book I may mention the chapters on the woman's movement as especially timely. While sympathizing with expansion as distinguished from restraint, the author holds that "the path of progress lies mainly in the direction of a reform of the present institution of marriage," and not in permitting the alternative arrangements suggested by some thinkers (pp. 108-9). These thinkers, I would note, if democrats, do not seem to perceive that the result would be a substitution of legalized castes for equality.

The best panegyric on the book is to say that it conforms in spirit to the following sentence from the last paragraph but one: "It is only in the unextinguished spark of reason within him that salvation for man may ever be found, in the realization that he is his own star, and carries in his hands his own fate." Individualists and socialists who can agree on that may, we need feel no doubts, hope for reconciliation of their aims in some ultimate achievement.

T. WHITTAKER.

London, England.

PSYCHOLOGY AND CRIME. By Thomas Holmes. London: J. M. Dent & Sons, 1912. Pp. viii, 88.

The author of this little book, who is secretary of the Howard Association, has been for twenty-five years a police court missionary in London, and therefore speaks with authority on